THE VIRTUES OF BISMILLAH

By:
Mufti Muhammad Shafi Sahib (R.A)

Translated By:
Moulana Ebrahim Muhammad

Jointly Published By:

MADRASAH ARABIA ISLAMIA



ZAM ZAM PUBLISHERS

Second Authorized Edition 2010

Title : The Virtues of Bismillāh

Author : Mufti Muhammad Shafi' Sāhib رحمه الله تعالى

Translated by : Moulânâ Ebrāhim Muhammad

Jointly Published By:

Madrassah Arabia Islamia
1 Azaad Avenue P.O Box 9786-1750
Azaadville South Africa
Tel : 00(27)114132786
E-mail: darululum@webmail.co.za

Zam Zam Publishrs
Urdu Bazar Karachi-Pakistan.
Ph : 0092-21-32760374
0092-21-32761671
E-mail : zamzam01@cyber.net.pk

Books Also Available in :

Azhar Academy Ltd.
54-68 Little Ilford Lane
Manor Park London E12 5QA
Phone: 020-8911-9797

AL FAROOQ INTERNATIONAL
68, Asfordby Street Leicester LE5-3QG
Tel : 0044-116-2537640

ISLAMIC BOOK CENTRE
119-121 Halliwell Road, Bolton Bl1 3NE
U.K
Tel/Fax : 01204-389080

Madrassah Arabia Islamia
1 Azaad Avenue P.O Box 9786-1750
Azaadville South Africa
Tel : 00(27)114132786

Contents

Transliteration

The following method of transliteration of the Arabic letters has been used in this book:

ا	ā
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z

س	s
ش	sh
ص	s
ض	d
ط	t
ظ	z
ع	à, í, ú
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n

و	ū
- ه	h
ي	ī, y

ﷺ	(*Sallallāhu 'alaihi wasallam*) May Allâh send blessings and salutations upon him - used for Nabî ﷺ
عليه السلام	(*Àlaihis salām*) Salutations upon him – used for all prophets
رضي الله عنه	(*Radiallāhu 'anhu*) May Allâh be pleased with him – used for the Sahâbah رضي الله عنهم
جل جلاله	(*Jalla Jalāluhū*) The Sublime – used for Allâh جل جلاله
عز وجل	(*Àzza wa jall*) - Allāh is full of glory and sublimity
(رحمه الله)	(*Rahimahullāh*) - May Allâh have mercy on him – used for deceased saints and scholars

بسم الله الرحمن الرحيم

الحمد لله وكفي وسلام علي عباده الذين اصطفي خصوصا علي سيدنا محمد المجتبي ومن بهديه المهتدي

Bismillāh Melts Shaytān

Nabī ﷺ said, "When a person says *'bismillāhir rahmānir rahīm'*, shaytān melts like how lead melts in fire."

Therefore the recitor of bismillāh becomes fearless just as Nabī ﷺ has quoted Jibrīl عليه السلام as saying, "Whoever reads bismillāh with conviction even once, becomes fearless." The effect of bismillāh is that the fear which a person experiences dissipates.

In a hadīth, Nabī ﷺ said, "Whoever reads bismillāh on entering the house, will have blessings in his

house. If he recites (قل هو الله احد) with it, he will become wealthy."

Abū Bakr ﷺ said that Nabī ﷺ said, "Whoever reads bismillāh, Allāh records ten thousand good deeds for him and effaces ten thousand sins. Bismillāh is a means of protection from shayṯān and jinns."

Anas ﷺ narrates that Rasūlullāh ﷺ said, "When a person urinates, defecates, baths or is in the nude because of cohabiting with his wife, shayṯān and the jinns disrupt his work and trouble him. Bismillāh becomes a barrier between him and them and he remains protected from them."

Imām Bukhārī has narrated a haḏīṯh of Ibn Àbbās ﷺ in the chapter of reciting bismillāh on all occasions and when cohabiting. Rasūlullāh ﷺ said, "The person who recites,

بسم الله اللهم جنبنا الشيطان وجنب الشيطان ما رزقتنا

at the time of intercourse, and Allāh grants him a

child as a result of the intercourse, shaytān cannot harm him."

In a narration of Tirmidhī and Ibn Mājah, it is mentioned that the barrier between jinns and the private parts of humans is to read bismillāh when entering the toilet.

According to a hadīth, the person who recites bismillāh before intercourse, will receive ten rewards for every drop and if Allāh has willed offspring for him, He will grant him ten rewards for every breath of his sons and grandsons. Shaytān remains participating with the one who does not recite bismillah.
In a hadīth, Rasūlullāh ﷺ granted glad tidings to the ummah that if Allāh wanted to punish this ummah, He would not have revealed bismillāh to it. Therefore Abū Bakr ؓ says, "How good is the person who recites bismillāh properly because he will be in the mercy of Allāh on the day of Qiyāmah. That is, he will go to heaven and the bounties of heaven are endless.

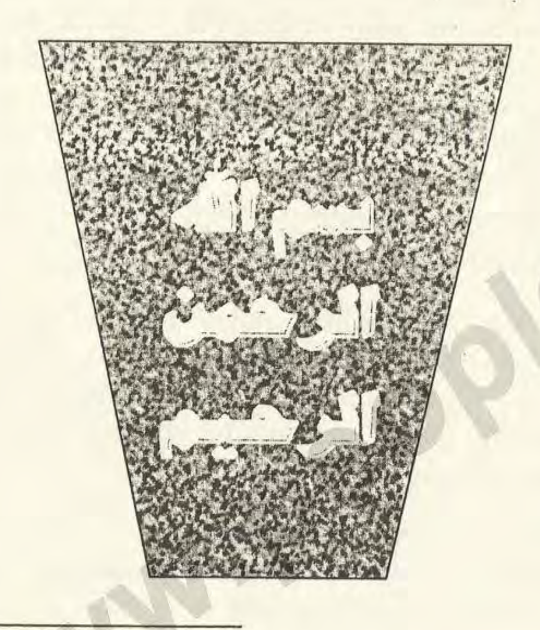
The Benefit of Revering Bismillāh

Nabī ﷺ said that the person who picks up a thing on which bismillāh is written and he respects it, Allāh ﷻ will write his name among the Siddīqīn. He will lessen the punishment on his parents even if they are disbelievers. Similarly, the person who writes bismillāh beautifully, keeps it with him and respects it, Allāh ﷻ writes down one thousand rewards for him, removes a thousand evils from him and grants him a higher status of one thousand stages.

Sa'īd Ibn Abī Sakīnah states that he heard the following hadīth from Àlī Ibn Abī Tālib ؓ. He saw a person writing bismillāh and said to him, "Write it beautifully for the person who writes it beautifully will be forgiven."[1]

[1] Qurtubī.

The same Sa'īd narrates that a person saw a piece of paper with bismillāh written on it. He picked it up, kissed it and rubbed it on his eyes. He was forgiven for his sins.[2]



[2] Al-Jāmi' Li-Aḫkāmil Qur'ān.

The Incident of Bishr Hāfī

Bishr Hāfī was from among the great saints. However, initially he used to be intoxicated with wine. Once he found a piece of paper on the road on which bismillāh was written. He picked it up with love, placed it on his eyes, respectfully applied perfume to it and kept it away with reverence. Then he drank some wine and slept away.

In the meanwhile Hasan Basrī was inspired that he should give glad tidings to Bishr Hāfī and bring him out of the tavern.

With the command of Allāh ﷻ, Hasan Basrī went to the tavern. The people looked at him astounded and asked him what the matter was. Why did he come to the tavern? He replied, "You people are correct but I have not come here on my own. Allāh ﷻ has sent me to fetch Bishr Hāfī. Therefore tell me where he is."

The people pointed out Bishr Hāfī who was lying

down in a stupor. Hasan Basrī went to him and saw that he was in a state of negligence and intoxication. He somehow managed to revive him and take him away.

When he had completely recovered, he conveyed the glad tidings of Allāh to him. A sound from the unseen was heard, "O Bishr, you respected My name. Therefore I increased your honour. You purified My name and applied fragrance to it. I have purified you of sins as a result and applied My fragrance to you."

In this manner, in a few moments he changed from an alcoholic to a perfect walī. Glory be to Allāh! What mercy He has. By respecting the name of Allāh, He granted him admission to the group of the Auliyā.

The mercy of Allāh does not require any excuse

while the power of Allāh requires an excuse.

This was in reality the favour of Allāh otherwise what power does man have?



The Statement of Hadrat Àlī ﷺ

Hadrat Àlī ﷺ said that bismillāh is the solution for all difficult tasks. It removes grief and anxiety and pleases the heart.

Fudail Ibn Íyād said that the superiority of bismillāh over other things is like the superiority of Allāh over human beings.
When the divine punishment afflicted the nation of Nūh ﷺ, he took the believers and boarded the ark. There was a fear of the ark sinking. Allāh ﷻ commanded him to recite,

بسم الله مجريها ومرسيها

and leave the ark alone.

Consequently, Nūh ﷺ did as he was commanded and the ark sailed away safely. All the passengers were saved from drowning.

It is worth pondering that when the ark of Nūh ﷺ was saved from sinking by reciting half the bismillāh, how can the person who recites the whole bismillāh at the beginning of every task be unsuccessful?

It is for this reason that the Sharī'ah has commanded us to recite,

بسم الله مجريها ومرسيها ان ربي لغفور رحيم

when boarding a ship.

In a hadīth it is mentioned that a person who recites the following when he leaves the house:

بسم الله توكلت علي الله ولا حول ولا قوة الا بالله

shaytān loses hope in him and separates from him. He says, "Now I have no work with you."[3]

[3] Abū Dāwūd, Tirmidhī.

The Rivers of Jannah

The author of Rūhul Bayān has mentioned that when Rasūlullāh ﷺ ascended the heavens during the night of Mi'rāj, he saw four rivers and asked Jibrīl ؑ from where these rivers originated and where they flowed to. Jibrīl ؑ replied that they flowed towards the pond of Kauthar but he did not know from where they flowed. He told Nabī ﷺ to supplicate to Allāh to inform him. Nabī ﷺ supplicated and immediately an angel descended and greeted him. He closed the eyes of Nabī ﷺ and said, "Now you may open your eyes."

When he opened his eyes, he found himself by a tree. He saw a massive dome of white pearls which had a golden door. The door had a lock. The dome was so large that Nabī ﷺ said, "If all the humans and jinns enter this dome, it will be like a bird sitting on a large mountain. I saw the four rivers flowing from beneath this dome.

When I intended to return, the angel asked if I was not going to enter the dome. I asked him how was I

to enter. It is locked and I don't have the key.

The angel said that its key is bismillāh. On hearing this, I went to the lock and recited bismillāh. Immediately the lock opened and I entered the dome. Inside, I saw the four rivers flowing from the four corners of the dome where bismillāh was written. I saw that the river of water emanated from the mīm of bismillāh, the river of milk emanated from the bā of bismillāh, the river of honey emanated from the mīm of Ar-Rahīm. I realized that the origin of these rivers is bismillāh. At that time a voice said, 'O Muhammad, whoever from your ummah remembers Me with these names sincerely and recites bismillāh, I will give him to drink from these rivers.'"

It is mentioned in another hadīth that whoever recites bismillāh one hundred thousand times, his head, chest, two hands and face will become harām for the fire.

The author of Rūhul Bayān states that the

supplication which begins with bismillāh will not be rejected.

Sheikh Ahmad Būtī has mentioned in Latāiful Ishārāt that the whole creation, briefly and in detail, exists due to bismillāh. Therefore the one who recites bismillāh abundantly, his awe overpowers the whole universe, the lower and upper realms.



A H̲adīt̲h̲ Qudsī

Rasūlullāh ﷺ took an oath and narrated this h̲adīt̲h̲ from Jibrīl عليه السلام. The latter took an oath and narrated it from Mīkāīl عليه السلام who in turn narrated it after taking an oath from Isrāfīl عليه السلام that Allāh ﷻ said,

"O Isrāfīl, by My honour, grandeur and existence, whoever reads bismillāh together with Sūrah Fātih̲ah once, you be a witness that I will forgive his sins, accept his good deeds, overlook his faults, not burn his tongue, save him from the punishment of the grave and grant him sanctuary from the punishment of Qiyāmah."[4]

What a great benefit this is! By merely reciting bismillāh with Sūrah Fātih̲ah once, one is saved from the punishment of hell and the grave.

It is for this reason that Sheikh Akbar has mentioned in Futūh̲āt that when you recite Sūrah Fātih̲ah, read it together with bismillāh in one breath.

---

[4] Tafsīr Rūh̲ul Bayān.

Ísā ﷺ Passes a Grave

Once Ísā ﷺ passed a grave and saw that the inmate was being punished. After a few days when he passed there again, he saw that the punishment had been lifted and the inmate was at ease and comfort.

Ísā ﷺ was surprised and supplicated to Allāh, "O Noble One, with which act did you favour this person after death that his punishment has been removed?"

The reply was given, "O Ísā, when he died, he had a young son. His wife admitted the son to a madrasah. When the child recited bismillāh before the teacher, We could not bear the fact that this innocent child is referring to Us as the Merciful and Compassionate in this world and I should punish his father. Therefore I removed his punishment and favoured him."

O Muslims, teach your children Islamic teachings. What a great virtue of Islamic education and bismillāh has been mentioned in this hadīth.

Regrettably, we are negligent of this today. Out of greed for this world, we are destroying our lives and the lives of our children. May Allāh ﷻ grant all the Muslims the correct understanding, Āmīn.

بسم الله الرحمن الرحيم

The Cure for Every Illness

Once Úthmān Ibn Abil Ās ﷺ complained of a bodily pain to Nabī ﷺ. The latter replied, "Wherever you are experiencing the pain, place your hand there, read bismillāh three times and read this du'ā seven times:

أَعُوْذُ بِاللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

I seek refuge with Allāh and His power from the evil of that which I am experiencing and what I am cautious of."

Úthmān ﷺ followed the instructions and his pain was removed forever.

Àlī ﷺ narrates that bismillāh is a cure for every illness. It assists every medicine.

The historians have written that Khālid Ibn Walīd besieged a fort in Syria. The people in the fort sent a

message that they wanted to see a sign of the truthfulness of Islam and would thereafter embrace Islam.

Khālid ؓ told them to bring some poison to him. They brought a bowl of very potent poison. Khālid ؓ read bismillāh and drank the entire bowl of poison in front of them. The poison did not have any effect on him. The people were amazed to see this. All of them accepted Islam and handed over the fort to the Muslims.

It is mentioned that Caesar had such a headache which could not be cured. He wrote a letter to Úmar ؓ who sent a hat for him. He was told to wear the hat every time his head pained. When he donned the hat, his headache became better. Caesar opened the hat to see what caused the effect. He found bismillāh written on a piece of paper. Then he realized that it was the effect of the bismillāh that his pain dissipated.

Àllāmah Qurtubī states that Sharī'ah has

commanded us to recite bismillāh at the beginning of every action. It is preferable (mustahabb) to do so in actions such as eating, drinking etc. The Qur'ān states, "Eat those things upon which the name of Allāh is mentioned."
In another verse, Allāh ﷻ says, "Board the ark and say bismillāh..."

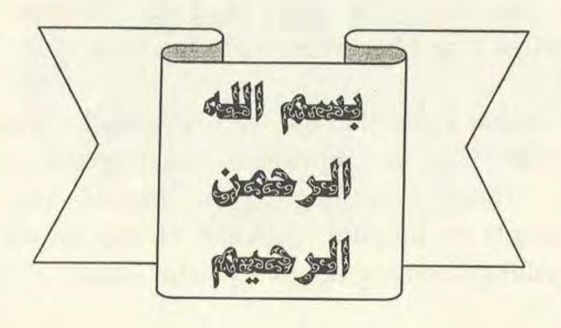
It is mentioned in a hadīth that one should read bismillāh when locking the door, when extinguishing the lamp, when covering a pot and when beginning to eat.

Nabī ﷺ said to Àmr Ibn Salamah رضي الله عنه, "O youngster, take the name of Allāh, eat with your right hand and eat that which is nearest to you."

We should have been reciting bismillāh at the beginning of each task, but we have become negligent as a result of which we are deprived of the great bounties of Allāh. May Allāh grant us the ability to tread the path of Sharī'ah.

Salvation from Hell

Àllāmah Qurtubī has quoted the narration of Àbdullāh Ibn Mas'ūd ﷺ who said, "Whoever wants to be saved from the nineteen sentries of hell, should recite bismillāh so that from its nineteen letters, each letter becomes a shield for him and he is saved."



Bismillāh Begins With Bā

Allāh ﷻ began bismillāh with the letter bā and not alif. The ulamā have written that the letter alif is long and when it has a fat<u>h</u>ah, it depicts rebellion. On the contrary, the letter bā, which has a kasrah, depicts humility.

It is mentioned in a <u>h</u>adī<u>th</u> that Allāh will raise the one who is humble. Therefore Allāh began bismillāh with the letter bā and liked its humility. He honoured it and began His speech with it.

Ka'b Ahbār states that the bā represents the elegance of Allāh. The sīn represents the resplendence of Allāh. There is nothing higher than it. The mīm represents the kingdom of Allāh. He has power over everything. Nothing can overwhelm Him.[5]

[5] Tafsīr Qurtubī.

There are ten more reasons for using the letter bā which are mentioned in Tafsīr Rūhul Bayān. We have omitted them for the sake of brevity.



The Wisdom of the Three Names

Allāh ﷻ has mentioned three of His names in bismillāh. What is the reason for this? It is essential to ponder over it because the action of a Wise One is never bereft of wisdom.

The scholars have written that the wisdom is that a person has three conditions: infancy, youth and old age. The states are also three: wealth, poverty and destitution. The realms are also three: the world, the hereafter and barzakh. The times are also three: life, sleep and death. The hereafter has three stages: hell, a'rāf and jannah.

Allāh mentioned three names and showed us that all the causes exist due to bismillāh. The word 'Allāh' encompasses all the attributes. The remaining of all the causes is a special attribute of Rahmān. The summary of the attribute of Rahīm is that Allāh does not destroy the effort of man. Therefore He commanded us to begin every act with these three names so that no act of a person goes to waste.

Four Words in Bismillāh

The scholars have written that the four words of bismillāh are an indication towards fire, water, sand and air from which the whole universe is created. They are called the four elements.

The body is maintained by four things: bile, phlegm, blood and black bile.

The *nafs* (carnal self) is maintained by four things: intelligence, knowledge, fear and hope.

There are four scriptures: the Zabūr, the Torāh, the Injīl and the Qur'ān.

Nubūwat is maintained by these elements: the rūh, kalīm and habīb.[6]

[6] The fourth element has not been mentioned in the original Urdu book.

The Khilāfah is maintained by four people: Abū Bakr ﷺ, Úmar ﷺ, Úthmān ﷺ and Àlī ﷺ.

By means of these four words, Allāh has indicated towards these factors. It is also an indication that Allāh ﷻ has maintained the Qur'ān with these four words.

During the twenty four-hour day, five salāhs have been made obligatory. In the remaining 19 hours, bismillāh has been fixed. The sentence 'bismillāh' has 19 letters. One should regard each letter to be appointed for each hour. Due to the blessing of the letter, a person is saved from all calamities. Therefore the ùlamā say that one should read the whole bismillāh 19 times in each hour so that every hour is counted as worship.

It was previously mentioned that the angels appointed for punishment are also 19. They are called zabāniyah. The person who recites bismillāh 19 times sincerely will be saved from the punishment of these angels.

Abū Hurairah ﷺ, Àbdullāh Ibn Úmar ﷺ and Àbdullāh Íbn Mas'ūd ﷺ narrate that the person who does not recite bismillāh at the time of wuḏū, only the limbs washed at the time of wuḏū are cleansed of his sins while the person who recites bismillāh, his entire body is purified of sins.



Preventing Shaytān

It is mentioned in a hadīth that if a person did not recite bismillāh at the time of eating, shaytān participates in the food with him. If he began eating with bismillāh, shaytān moves far away.

Imām Tirmidhī has quoted the narration of Āishah ﷺ that Rasūlullāh ﷺ said, "When any of you eats, he should read bismillāh and if he forgot for some reason to recite bismillāh at the beginning, he should read,

بسم الله اوله وآخره

It is mentioned in a hadīth that a person did not remember to recite bismillāh. Towards the end of his meal he recited (بسم الله اوله وآخره). When Nabī ﷺ saw this, he smiled. The people asked him the reason for smiling. Nabī ﷺ replied, "When he recited (بسم الله اوله وآخره), shaytān vomited whatever he had eaten.

Therefore I began smiling."

Imām Abū Dāwūd has narrated the hadīth of Jābir ؓ that he heard Rasūlullāh ﷺ saying,
"When a person recites bismillāh at the time of entering the house and when eating, shaytān tells his companions, 'Go, there is no sleeping place for you here nor is there any dinner'. If a person does not recite bismillāh, shaytān tells his companions, 'There is dinner for you as well as a place to spend the night.'

A person told Nabī ﷺ that he ate food but his stomach was not getting full. Rasūlullāh ﷺ said,
"Perhaps you are not reciting bismillāh." The man replied in the affirmative. Nabī ﷺ said, "That is the reason why your stomach is not getting full."

The Incident of the Jewess

A saint was once delivering a lecture somewhere. In the lecture he explained the virtue of bismillāh. There was a Jewish girl in the crowd who was inspired by the talk. She became a Muslim at heart and began reciting bismillāh all the time.

Her parents came to know of her condition and were very upset. They threatened their daughter and tried to compel her to abandon Islam but she remained steadfast. Her father was the minister of the king of that time. He was worried that if the news of his daughter's embracing Islam spread among the people, he would be disgraced. He felt that the girl should be accused of something drastic and eliminated.

He gave her the royal seal used for sealing letters and told her to look after it. The girl took it and as was her habit, she recited bismillāh and kept it in her dress.

At night, when she was asleep, her father took out the seal from her pocket. In anger, he threw it in the ocean so that he could declare the death sentence upon her for losing the seal.

In the morning, a fisherman brought a fish to the minister and told him it was a gift for him. The minister was pleased and took the fish. He took it home, gave it to his daughter and told her to prepare the fish immediately.

She took the fish from him, recited bismillāh and began cutting the fish. The royal seal emerged from the fish. She was amazed. When she placed her hand in her pocket, she saw that the seal was gone.

She was perplexed and wondered how the seal went from her pocked to the fish. At that moment she did not understand the situation.

She quickly recited bismillāh and placed the seal in her pocket. She cooked the fish and gave it to her father. After meals, he asked for the seal. She recited

bismillāh and took it out of her pocket. Her father was astounded and asked her how she found the seal when it was flung into the sea. She thanked Allāh and said that Allāh returned the seal to her with the blessing of bismillāh. She told him that the seal emerged from the fish which he had given to her. On hearing this, he immediately embraced Islam and recited the kalimah.

The author of Mathnawī said,

> *Bismillāh is the cause of the grace of Allāh.*
> *Bismillāh repels oppression.*

Bismillāh is the Isme A'zam

The scholars have great differences with regard to the Isme A'zam – the greatest name of Allāh. The author of Rūhul Bayān has mentioned one opinion and has regarded it as the choicest opinion. According to him, the word 'Allāh' is the Isme A'zam. When any supplication is made with this name, it is accepted.

The objection arises that sometimes we supplicate with this word but our supplications are not accepted. How can it then be called the Isme A'zam?

The answer to this objection is that the supplication is not rejected because the word is not the Isme A'zam. For a du'ā to be accepted, there are many conditions and etiquettes.

Just as salāh has prerequisites and conditions, similarly does du'ā have conditions. It is said that the supplication is the key to the sky while the halāl

morsel is its teeth. The first condition of du'ā is to reform the inner self by means of halāl sustenance. The final condition is sincerity and presence of heart. If these conditions are not met, the du'ā will not be accepted.

This statement of the mufassir is supported by a hadīth. It is mentioned in one hadīth that if a person's food and clothing are harām, how will his du'ā be accepted.

Among the muhadithīn, this is also the opinion of Àllāmah Sha'bī and Àllāmah Būnī.

Jābir states that the Isme A'zam is Allāh as it is used in the entire Qur'ān and one begins with it before any other name.

There are many other facts mentioned about bismillāh in the books. However this booklet does not have the scope to cover all those aspects.

The purpose is merely to remove the negligence

which people show towards it. A sufficient amount of virtues has been mentioned so that it creates an enthusiasm among the Muslims. Inshā-Allāh, whatever has been written till now will be sufficient for this purpose.

All praises are due to Allāh alone, in the beginning and at the end. May Allāh grant all the Muslims the ability to benefit from this booklet and may He make it a beneficial booklet.

Shākir Hasan



بسم الله الرحمن الرحيم

The Reality of Bismillāh

by Moulānā Shāhid Hasan Qāsimī, teacher of Arabic at Dārul Úlūm Deoband

What is Bismillāh?

The literal meaning of bismillāh is, "I am beginning with the name of Allāh who is the most beneficent, the most merciful."

After the translation, understand the reality of bismillāh. In order to obtain the purpose and the full blessing of bismillāh, a person should have full conviction in Allāh. Allāh is closer to man than his jugular vein if He wants to guide him or assist him.

Whenever a person calls out to Allāh, in the depths

of the earth, in the heights of the sky, in the darkness of the night or in the light of the day, and he says bismillāh in order to seek His help, it is the law of nature that Allāh will assist him. The condition is that he calls out to Allāh with sincerity and true conviction.

Bismillāh is such a great bounty by means of which all difficulties are removed and all favours are obtained. The sick are cured, the weak become strong, the poor become wealthy and the anxious ones obtain peace.

There are three words in bismillāh: Allāh, Rahmān and Rahīm. Allāh is the name of the Almighty while Rahmān and Rahīm are His attributes.
The meaning of the word Allāh is deity and god. Rahmān is an intensive form from the word rahm, meaning mercy. Rahmān therefore means one who displays excessive mercy and who cannot be matched by anyone.

To have mercy is such an important attribute of

Allāh that it remains all the time, no matter what the condition of a human is, even if he commits sins. Allāh provides all the necessities and desires of this disobedient world.

This is the extreme mercy of Allāh on our disobedient lives. You will never find Allāh preventing His bounties of water, air and sustenance from His enemies, whether it is a disbeliever or a sinful servant.

A farmer, whether he is a disbeliever or a Muslim, whether he is pious or evil, obtains crops from his farm. It never happens that a Muslim farmer has fertile land and crops while a disbeliever's crops are destroyed due to his disbelief.

Allāh favoured man with His attribute of mercy and granted man freedom and choice. For this choice, He gave us permissible ways and guidance from the messengers. In this final era, He granted us guidance from the Qur'ān in the form of the Sharī'ah. Qāḏī Bayḏāwī has mentioned this under the commentary

of bismillāh.

In this world, the mercy of Allāh is on everyone, whether pious or evil. In the hereafter, mercy will be attached to the obedient and pious slaves.

It is essential to have this conviction in the heart that if Allāh wants, then only the task will be performed otherwise not.

Hāfiz Ibn Kathīr writes under the virtues of bismillāh that Úthmān Ibn Àffān ؓ asked Rasūlullāh ﷺ about bismillāh. He replied that it is the special name of Allāh. There is an attachment between bismillāh and Allāh like the closeness between the blackness and the whiteness of the eye. The specialities of bismillāh become clear when du'ās are accepted and the close proximity of Allāh is gained.

Abū Hurairah ؓ reports that Nabī ﷺ said, "A verse was revealed to me and to Sulaiman Ibn Dāwūd ؑ. It was not revealed to anyone else. The verse is bismillāh."

According to a narration of Jābir ﷺ, Allāh ﷻ announced that on whatever thing Allāh's name is taken, that is bismillāh is recited, it will have blessings.

According to Ibn Mas'ūd ﷺ, whoever wants to be saved from the angels of hell, should constantly recite bismillāh. Allāh ﷻ will make each letter a shield for him.

When a person has intercourse and he recites bismillāh before it, the resulting offspring will be pious. He will also receive reward for every breath of the offspring.

Abū Hurairah ﷺ reports that wuḏū is incomplete without reciting bismillāh. It is also preferable to recite bismillāh at the time of slaughtering. In a narration of Ṣaḥīḥ Muslim, Rasūlullāh ﷺ said that one should read bismillāh before eating and one should eat with the right hand. In short, one should recite bismillāh before every act and achieve the

guarantee of success.

Moulānā Shāhid Hasan Ibn Moulānā Sayyid Hasan



An Example of Islam's Easiness

بسم الله الرحمن الرحيم

Islam is an easy code of life. The effort is less while the rewards are great. The actions are brief while the thawāb is tremendous.

Worship in Islam is not confined to the musjid. Worship can be done in every house and in every land. Islam does not advocate abandoning the world for the sake of worship. It shows such solutions by means of which secular acts become part of Dīn. While being engrossed in secular activities, a person can become a dhākir – one who remembers Allāh.

Rasūlullāh ﷺ has taught us very concise and brief sentences for every occasion as du'ās. These du'ās do not disrupt our mundane activities. The reader does not have to make any special effort and with this small act, is preoccupied in the remembrance of Allāh.

Furthermore, in these incantations, one is taught to supplicate for the virtue of Dīn and the world. As a result, all the doors of religious and secular prosperity are opened for one. These du'ās are recorded in Munājāte Maqbūl[7].

The teachings of Islam are a proof of its truth because the purpose of religion is to connect the slave to the One who is worshipped and to connect the creation to the Creator.

These teachings of Islam have preoccupied man in the remembrance of Allāh in every moment. This is done in such a subtle manner that a person does not even realize he is doing the work of Dīn. He automatically achieves the success of Dīn. One of these teachings of Islam is to begin every act with bismillāh.

---

[7] A book of du'ās written by Moulānā Ashraf Àlī Thānwī (*Rahimahullāh*).

Bismillāh is such a concise sentence in which there is no effort required nor is any time spent in it. Its effects and consequences however, are far-reaching. It has great religious and secular benefits.

When a believer says bismillāh before eating, it means this reality is uppermost in his mind that he has done virtually nothing in obtaining the morsel he is about to eat.
The whole sky, the earth, the planets and atmospheric powers worked for months to prepare this morsel to make one seed sprout in the form of a plant.

Then thousands of people and animals strove for its protection and nurturing until it became a morsel worthy of eating. This is all the achievement of a hidden power. Man on his own cannot make all these powers work for him.

Similarly, when he reads bismillāh to drink water, it means that the reality of water is before him. He knows that Allāh ﷻ made the vapours rise from the

ocean and then He changed them into clouds. He made this salty water turn into sweet water in the atmosphere. He makes it rain according to the need. The water reaches the farms, trees, ponds and wells. A large amount of water is stored on the summits of mountains. There was no need to make a tank for the water. There was neither fear of the water putrefying nor was there a need to throw chemicals in it.

He made the water freeze and become ice. The ice then melts slowly and flows via the streams in the mountains. From there it reaches all parts of the earths in an amazing underground pipeline.

Instead of containing the evil effects of metal, elements from the earth like sulphur mix in the water and purify it. This pure water can now be accessed anywhere on earth by merely digging a hole.

Today's educated human takes a crystal glass in his hand and before he can sip the water, if he ponders over this system, he will spontaneously say, "Glory to Allāh, the best of creators."

In order to keep these realities in mind, Rasūlullāh ﷺ taught us practically and by means of his statements that before eating or drinking, one should read bismillāh and after one has completed the act, one should say, "Alhamdulillāh". You are thanking Allāh for making the food and drink reach you in this marvelous fashion.

When a believer mounts his conveyance by saying bismillāh, he is admitting the reality that neither the conveyance is the result of his creation nor having control over it. To make it run in the sun or shade, on dry or wet land is not within his capacity. These are the achievements of the all-powerful Almighty who made it subservient for man.

Ponder for a while that when you place the bridle in the horse's mouth and mount its back, is your strength more than the horse's strength? It could have flung you off its back. But you place the bridle in its mouth and take it wherever you want. If you ponder carefully, you will realize that this is the subservience created by Allāh who made it an

obedient servant before you. This is what is meant by the Qur'ānic verse, "We made them (the animals) subservient for them (the humans). Some of them they mount and some they eat."

Perhaps the intellectuals of today who board modern means of transport may think that these are laws for animal transport only. Vehicles and aircraft are made by our hands. What is the necessity of bismillāh and alhamdulillāh here?

However, if one uses one's intelligence, one can ask this scientifically arrogant human being, which elements that were used in the construction of the vehicle like iron, wood and aluminum did he create. Does he have the power to create them? Then did he create the electricity or steam used for moving the vehicle?

Then only will his eyes open and he will realize that all his claims are merely deceptions. The elements used in the manufacture of these vehicles are created by one Allāh. Therefore the usage of these vehicles

should begin with His name and terminate with His praise.

Rasūlullāh ﷺ taught the du'ā,

بسم الله مجريها ومرسيها ان ربي لغفور رحيم

in order to bring this reality to the fore.

Similarly, when lying down to sleep, Rasūlullāh ﷺ taught us to read the dua,

بسم الله ربي وضعت جنبي

"I place my side down with the name of Allāh."

This has the wisdom of making man realize that he does not have the ability to free himself from all thoughts and prepare all these means of comfort. These are the rewards granted by Allāh. For sleep to come, it is completely beyond the control of man. No plan of man can invite sleep. It is merely the grand

wisdom of Allāh who made such a system whereby man and animals seek their sleeping places when the darkness of night approaches. When he reaches his bed, sleep overcomes him.

The tired person who toiled the whole day becomes fresh after he has his sleep. This is also the astounding system of Allāh that He makes all the animals sleep at one time. If the sleeping time of man and animals was different for each other like other acts, the noise and commotion of other beings would have prohibited anyone from sleeping. It would have disrupted the work of the world as well. One group of people would sleep while another group would keep awake. When the sleeping ones awake, those who were awake would go to sleep. How could they manage their affairs in this manner? The whole world functions on mutual help and assistance which would be impossible in this manner.

In short, reading bismillāh at the time of sleeping opens the door of such tremendous recognition.
Similarly, reading bismillāh before entering the toilet

teaches us the fact that we cannot make the food we eat into a part of the body nor can we expel it from our bodies. This work can only be achieved with the wisdom and power of Allāh.

Great emphasis has been laid on reading bismillāh at the beginning of wuḏū. According to some imāms, wuḏū is not complete if one does not read bismillāh.

Every rak'at of ṣalāh begins with bismillāh. The Qur'ān begins with bismillāh. It is mentioned in Ad-Durrul Manthūr that Rasūlullāh ﷺ said, "Whenever Jibrīl ﷺ brought revelation to me, he used to read bismillāh first."

Islamic teachings emphasize the recitation of bismillāh at the beginning of every act. Begin the act with Allāh's name and end it with His name. This will make the doer of the act a dhākir while he is performing that act. It will bring thousands of blessings and benefits. Bismillāh is like a chemical that changes sand into gold.

It is for this reason that Rasūlullāh ﷺ said, "Any important task that is not begun with the name of Allāh, is bereft of blessings."

Imām Zuhrī states that the word taqwā in the verse (كلمة التقوي) refers to bismillāh. Allāh ﷻ has made the Sahābah ؓ and the Muslims adopt it.

(from *Risālah Qantarah* of Moulānā Àbdul Hayy Lucknowī)

Regrettable Negligence

The world has changed its hue and form. There is new education and new culture. However, this has come from people who have no belief in any deity. Why should they begin any task with bismillāh? Their speeches and their writings are deprived of this light and blessing.

Regrettably, just as the Muslims imitated them in other actions, so did they imitate them in this criminal negligence as well. They regarded starting their work with bismillāh as a sign of being a *mullā*

which is the greatest crime according to them. They never remember Allāh in their eating, drinking and moving about.

What a great deprivation it is to discard such a minor act that requires no effort but has the effect of a chemical change.

The aim of this booklet is to caution the Muslims about this negligence. If they cannot do anything, at least they should not discard this easy action and waste its virtues and blessings.

Laws

1. According to many of the Sahābah ﷺ, Tābi'īn and Mujtahidīn, bismillāh is an independent verse of the Qur'ān. According to others, it is a verse of Sūrah Naml but not an independent verse on its own. It was revealed as a separator between two sūrahs. Based on this difference, the jurists have ruled that bismillāh holds the same position as other verses of the Qur'ān

regarding its reverence, e.g. it is not permissible to touch it without wudū. However, if a person only recites bismillāh in salāh instead of qirā'ah, his salāh will not be valid.

2. The jurists have stated explicitly that it is an emphasized sunnah to complete the entire Qur'ān once in tarāwīh salāh. If one verse is left out, the sunnah will not be completed. The imām should therefore read bismillāh audibly at least once throughout the month so that the verse is read and heard and the Qur'ān can be completed without any difference of opinion.

3. According to Imām Abū Yūsuf, Imām Muhammad and many other imāms, it is wājib to read bismillāh before Sūrah Fātihah at the beginning of every rak'at. According to Imām Abū Hanīfah, it is sunnah. Therefore one should read bismillāh before Sūrah Fātihah. Most people are negligent of this.

4. It is not sunnah to read bismillāh after Sūrah Fātihah and before the sūrah according to Imām Abū Hanīfah. Therefore it is better to omit it. According to Imām Muhammad, it is preferable to omit it in the audible salāhs[8]. But in the inaudible salāhs[9], it is preferable to read it.



[8] The audible salāhs are Fajr, Maghrib and Íshā.
[9] The inaudible salāhs are Zuhr and Àsr.

Some Tried Specialities of Bismillāh

For Every Difficulty

In order to make every difficult task easy and to fulfil every need, read bismillāh twelve thousand times in the following manner: After every thousand, read durūd sharīf (salāt alan Nabī ﷺ) at least once and supplicate for your need. Then read another thousand and supplicate. In this manner complete it 12 000 times.

The numerical value of the alphabets of bismillāh is 786. Whoever reads bismillāh 786 times for seven days continuously and supplicates for his need, Allāh ﷻ will fulfil his need, Inshā-Allāh.

Subservience of the Hearts

Whoever writes bismillāh 600 times and keeps it by him, his respect and honour will enter the hearts of people. No one will treat him badly.

Protection from Calamities

Whoever writes bismillāh 113 times on a piece of paper on the first of Muharram and keeps it with himself, will be protected from calamities and misfortunes.

Protection from Theft and Satanic Effects

If you read bismillāh 21 times before sleeping, you will be protected from theft, satanic effects and sudden death.

Overpowering an Oppressor

If you read bismillāh 50 times in front of an oppressor, Allāh ﷻ will make you overcome him.

For the Memory

Read bismillāh 786 times and blow on water. Drink this water when the sun is rising. It will open the

mind and strengthen the memory.

Love

By reading bismillāh 786 times and blowing on water and giving it to someone to drink, it will create intense love. However, if one does this for an illicit relationship, there is a danger of it becoming a curse upon him.

Protection of Children

If a woman's children do not remain alive, she should write bismillāh 61 times and keep the ta'wīdh with her. This will protect her children.

Protection of Crops

By writing bismillāh 101 times on a piece of paper and burying it on the farm, the farm will be protected from all kinds of calamities and it will have

blessings.

For Rulers

Write bismillāh 500 times on a paper and recite bismillāh 150 times on it. Make it into a ta'wīdh and keep it with oneself. The rulers will become compassionate and one will be protected from the evil of the oppressor.

Headaches

By writing bismillāh 21 times and tying it on the neck or head of the patient, it will remove the headache.

The specialities and blessings of bismillāh are tremendous. We have only noted down a few. And Allāh is the one that assists and in Him alone do we repose our trust.

The End

وآخر دعوانا ان الحمد لله رب العالمين



Index

U

Z